



PROPHECY EXPO

What the Dragon Hates Most about God

I. Last presentation we learned about two of the characteristics that the dragon hates about God

A. The Dragon hates God because He alone has life everlasting

1. The serpent acting on behalf of the dragon has convinced most humans that they, themselves, have immortality, even though God has said that they do not.

"He who is the blessed and only Sovereign, the King of kings and Lord of lords,
¹⁶ **who alone possesses immortality** and dwells in unapproachable light, whom no man has seen or can see.
To Him *be* honor and eternal dominion! Amen."
(1 Timothy 6:15-16; emphasis supplied; NASB165; SP1173)

2. According to God, disobedience brought the plague of death on humans, while the dragon said disobedience would bring new insight

God said disobedience would bring death

"From any tree of the garden you may eat freely;
but from the tree of the knowledge of good and evil
you shall not eat, for in the day that you eat from it
you will surely die."
(Genesis 2:16-17; NASB2; SP2)

The Serpent said disobedience would bring enlightenment

"The serpent said to the woman, "You surely
will not die! For God knows that in the day
you eat from it your eyes will be opened, and
you will be like God, knowing good and evil."
(Genesis 3:4-5; NASB2; SP3)

3. A new opportunity for eternal life came to humans through Jesus

"For the wages of sin is death, but the free gift of God is eternal life in
Christ Jesus our Lord."
(Romans 6:23; NASB123; SP1110)

4. We receive this gift of immortality at the Second Coming of Jesus

"In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet
will sound, and the dead will be raised imperishable, and we will be
changed. For this perishable must put on the imperishable, and this mortal
must put on immortality."
(1 Corinthians 15:52-53; NASB139; SP1134)

- B. The second reason that the dragon hates God is because God alone is God. He alone can see the future

"Remember the former things long past, For I am God, and there is no other; *I am* God, and there is no one like Me, Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure. . . .' (Isaiah 46:9-10; NASB520; SP728)

¹⁰ "You are My witnesses," declares the LORD, "And My servant whom I have chosen, So that you may know and believe Me And understand that I am He. Before Me there was no God formed, And there will be none after Me. I, even I, am the LORD, And there is no savior besides Me." (Isaiah 43:10-11; NASB517; SP725)

- II. There is one thing the dragon hates even more than these other qualities; it is that God is the Creator of all things

"The twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, 'Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.'" (Revelation 4:10-11; NASB191; SP1213)

- A. The creation stories are the foundation stories of humanity. That is why the author took such care to identify the Creator

1. Creator is identified by a generic name for God (אֱלֹהִים). This a name that everyone in the ancient Near East would understand, because it is not a specific, personal name, but a universally understood name "God"

"In the beginning God created the heavens and the earth. (Genesis 1:1; NASB1: SP1)

Through all of Genesis 1, אֱלֹהִים is the only name used of God. Genesis 1 speaks of a universal God who was responsible for the creation of all the universe, including the earth. The author is careful not to mention any object that might be confused with the creative process of God. That is why the sun and moon were not mentioned by name. Both the sun and moon were popular deities in the ancient Near East and to mention them

might lead to confusion about who actually created the world, so their names are omitted from the story

2. In Chapter 2 the God of creation becomes a more personal God who creates humans and a garden for him to live in. And, it is in this chapter, we are introduced to the personal name of God. To make sure we understand that the Creator is the same God, who is involved in the stories of this chapter, His personal name is joined to the generic name of God and God is referred to as “Lord God.”¹ The name “Lord God” is used through the rest of the garden stories, ending at the end of Genesis 3

B. These facts are especially significant when we note the creation of the Sabbath

By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.
(Genesis 2:2-3; NASB1; SP2)

1. The use of the name “God” says that the establishment of the Sabbath was universally intended. To suggest that the Sabbath belonged to the Jews is to take away from God the one symbol that He established and demote it to provincial sign of an ethnic people, which is like saying the American flag belongs to the Texans. What could be more sacrilegious?
2. The Sabbath and marriage are the only two sign posts that come from creation. The Sabbath speaks of our relationship to God and marriage speaks to the foundation of society, the relationship of the man and woman

3. The Sabbath is always connected to God, as the Creator of the world. In the Ten Commandments the 4th commandment connects the Sabbath to the LORD our God

⁸ "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the LORD your God; *in it* you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. **for in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the Sabbath day and made it holy.**"
(Exodus 20:8-11; emphasis supplied; NASB56; SP77)

4. Even Jesus connects the Sabbath to creation and claims that the Sabbath belongs to Him as the Son of Man, using the Greek equivalent of the personal name of God

"Jesus said to them, "The Sabbath was made for man, and not man for the Sabbath."
²⁸ "So the Son of Man is Lord even of the Sabbath."
(Mark 2:27-28; NASB28; SP972)

III. Jesus as Creator. The New Testament makes it plain that Jesus was the active agent in the creation of this world. Thus, Jesus is the LORD of the Sabbath

"He is the image of the invisible God, the firstborn of all creation. **For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created through Him and for Him.**"
(Colossians 1:15-16; emphasis supplied; NASB157; SP1161)

"In these last days has spoken to us in His Son, whom He appointed heir of all things, **through whom also He made the world.**"
(Hebrews 1:2; emphasis supplied; NASB168; SP1179)

IV. The New Testament apostles honored the Sabbath of the LORD

- A. Everywhere the Apostle Paul went, he honored the Sabbath of the LORD

1. In Pisidian Antioch he preached to the Jews

"But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down"
. (Acts 13:14; NASB103; SP1082)

2. He also preached to the Gentiles on the Sabbath

“The next Sabbath nearly the whole city assembled to hear the word of the Lord. But when the Jews saw the crowds, they were filled with jealousy and *began* contradicting the things spoken by Paul, and were blaspheming. . . .When the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed. And the word of the Lord was being spread through the whole region.”
(Acts 13:44-445, 48-49; NASB104; SP1082)

3. Paul also went, when there was no synagogue, to a quiet place of prayer to make disciples

“And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.”
(Acts 16:13; NASB106; SP1087)

V. The Sabbath remains the one true earthly sign of God’s creative power

“For just as the new heavens and the new earth Which I make will endure before Me,’ declares the LORD, ‘So your offspring and your name will endure. And it shall be from new moon to new moon And from Sabbath to Sabbath, All mankind will come to bow down before Me,’ says the LORD.”
(Isaiah 66:22-23; NASB534; SP744)

VI. God’s creative power is an significant issue in the book of Revelation

“Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven, and swore by Him who lives forever and ever, WHO CREATED HEAVEN AND THE THINGS IN IT, AND THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT, that there will be delay no longer.”
(Revelation 10:5-6; NASB194; SP1217)

“And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people; and he said with a loud voice, “Fear God, and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters.”
(Revelation 14:6-7; NASB196; SP1220)

¹ The Translators of the English Bible have maintained a long standing tradition of rendering the personal name of God with the English word “LORD,” with all capital letters, as opposed to Lord, which maintains its general meaning. The personal name of God is יהוה and is first used in Genesis 2:4. The way it is written in Hebrew, it is not clear how it should be pronounced.